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DEVOTED TO THE PROPAGANDA OF FREEDOM OF THOUGHT



KATIE KEIM SMITH.

See Enslens

Katie Kehm Smith

With the subject of this sketch we can truly say that it is indeed a calamity that the delicious manuscript of youth should be brought to a sudden and early close. But for the interference of the grim reaper with a young, brilliant and useful life, none can predict what good might have been accomplished for the cause of Liberalism on the golden shores of the far Pacific.

Katie Kehm Smith, during her active career as a Freethought propagandist, was probably, the youngest Freethought advocate in America, but with her youth came a beauty of grace and gentleness that constituted a peculiar and singular charm, characteristic of the woman, of her work, and her very nature. Earnestness of purpose and deep sincerity of effort marked the course of her life and those who knew her and worked with her came to love her for her mental and moral worth, greatest of all factors in solving the complex problems that beset human society. Active and energetic, she never faltered in the course of her brief, but brilliant career, and the Freethinkers of America do honor to themselves by honoring this sublime character.

Katie Kehm was born at Warsaw, Illinois, in the fall of 1868. She was given a fairly good education by admiring parents, such as the common public schools of that period could afford, and her inclination leaning towards pedagogy she became a teacher in the schools of her immediate district, duly qualifying therefor, at the age of but seventeen years. To acquire the necessary art to perform this great duty she attended a college at Ottumwa, Iowa, from which she graduated with high honors in 1885. School teaching now became her chosen profession, but with it all there appeared a strong vein of liberalism in her work, which was a decided departure from the prevalent customs of the age in which she lived and taught. Before taking up her work as a school teacher she had become a convert to Freethought, a mental plane acquired by her own effort, brought about by close study and effective reasoning. She was in all things an observant student and her contact with the people revealed to her susceptible mind the wrongs that were being perpetrated upon them in the name of religion and she resolved, as opportunity came to her, to strive to remedy these wrongs as far as she was able so to do.

At the age of seventeen years she had given her first Freethought lecture. Bible believers opposed and criticised her. This did not check her but on the contrary she fought them at every stage and with tremendous success. She soon turned her attention to the great west and was found next in Oregon, where she prosecuted her Freethought work with unabated hope and renewed vigor. The great Liberal spirit of the west was more in accord with her own mind and she found an abundance of sympathy and help for the cause she was advocating.

In 1891 we find her in Port Townsend,

Washington, where she met and married Hon. D. W. Smith, an eminent lawyer and a staunch Freethinker. Mrs. Smith still carried her maiden name before her married name and in this way she maintained her individuality and identity. She found a noble companion in her husband. Judge Smith gave all possible aid to this brilliant young advocate of Liberal philosophy. Together they conceived the plan of educating the youth and childhood of the far west in Liberal ideas and through their joint efforts the First Secular Church of Portland, Oregon, with a Secular Sunday School attached, was brought into active existence. Mrs. Smith, still aided by her husband, conducted both church and school and it grew to large proportions under their joint care and management. The Oregon Secular Union soon came into existence and under its auspices Mr. and Mrs. Smith established a circuit of Secular Sunday schools, placing competent teachers in charge, they retaining a supervision over the work. Mrs. Smith lectured for the Portland Secular Church every Sunday and she was invariably favored with a large and enthusiastic audience. From her brain and pen came the Sunday lessons, printed on small leaflets, for use by the attendant children. Her talents were devoted exclusively to the cause of Liberalism. In recognition of her great ability she was made Secretary of the Oregon State Secular Union, and the Blade's editor had the pleasure of meeting with both of these sturdy workers at one of the annual conventions of that body, held at Salem, the Oregon State Capital, in the spring of 1892. Later Mr. and Mrs. Smith attended one of our lectures at Barlow, Oregon, and Mrs. Smith took part in the proceedings.

While thus engaged, Judge Smith, having the means at command, purchased a beautiful home on the Willamette River. Mrs. Smith, once, playfully named it "Castle Kehm on the Willamette" and her husband, falling in with the idea suggested, adopted the name she had given it and for some years thereafter it was so known. The home was situated on a lofty crag by the side of the river from which a splendid view could be obtained of the surrounding country.

But work will tell. The excessive studies she indulged in, the constant volume of the work she was undertaking, soon had its effect upon her youthful frame. She sickened and died. She had made frequent contributions to the Freethought press of the country. Her lecture appointments, her church work and Sunday school labors, her efforts to build up the State organization, the care of a circuit of such Sunday schools, began to wear upon the physical strength of this small frame, this bundle of womanly energy and nerve that she was unable to survive the shock and after a brief but severe illness she passed away attended by loving hearts in her beautiful Oregon home.

Sad was the blow to her loving husband, the blow was greater to the cause of Freethought. The splendid work she had done

soon fell back into quietude and disuse. It was now evident that it was her work and charm that kept the movement alive. There were other workers and other speakers in the far west, but they were not Katie Kehm Smith, and in her death rationalism lost an invaluable ally and worker.

But Kate Kehm Smith did not live in vain. The seeds she had succeeded in planting in youthful hearts, fructified and grew and brought forth good fruit. Why was it necessary for her to die so young, in the hey-day of a youthful glory and unsullied career? Yet it is not for us to determine. Could our cause boast one hundred such women today the god myth and Christian superstition would not much longer enthrall the mind of humanity. Glory to her name. Honor to her memory. Katie Kehm Smith is dead but her works still live and in this she has won an immortality that cannot be obtained by faith.

TO THE CHRISTIAN.

(By John T. Bays.)

How can you boast of Christian work,
While in the slums we see
The hungry children cry for bread
And you heed not their plea?

We see that instead of helping them
You build your churches fine,
And lavish gold in grand display,
As upon some pagan shrine.

If Christian work is what you say,
Why send your prayers on high,
While children cry for want of bread
And in the slums they die?

It's plain to see that Christian love
Is only a love for god;
And not for those who need your help,
The poor, who go unshod.

The Christian donor gives the church
And the minister, his wife,
While truly good men give their all,
Some weak brother to uplift.

The church gets millions every year,
But do they feed the poor?
No! They spend for costly buildings
And then they beg for more.

Why should these more unfortunate
Remain in need? While we
Are wasting millions every year,
That would satisfy their plea.

Dr. Bowles Will Be There.

MUNCIE IND.—I am delighted to learn that you intend to go to Canal Dover, on the 5th of September; if no unforeseen circumstances prevents me, I expect to be there.

I hope you will take Dr. Wilson with you, and as many other friends as you can. The times are hard, and I am pressed with many duties, and numerous demands on my time, but I will contribute all I can to the Blade.—T. J. BOWLES.

The Resurrection Myth

Makers and Expounders of the Christian Doctrines Subjected to Merited Criticism and Rebuke.

(By T. S. Givan.)

The Rev. Carter Helm Jones, of Louisville, Ky., in a recent sermon said:

"The resurrection of Christ is the foundation of Christianity, and with the resurrection of his body Christianity stands or falls." The third article of the Christian religion says:

"Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth, until he return to judge all men, at the last day."

The Catholic not only has to profess a belief in the resurrection of the body, but that each member eats the same body, blood and divinity that was born of Mary, as follows:

"Is it the belief of the church that Jesus Christ himself the true god, is truly, really and substantially present in the sacrament?"

"It is. There is no taking him to pieces, consequently the body, blood, soul and divinity of Christ, the whole and entire god, is in the sacrament."

"Is that which they eat in this sacrament the same-body which was born of the blessed virgin?"

"It is the same body, for Christ never had but one body."—The Catholic Christian Instructed, page 46.

How the Stories of the Immaculate Conception and Resurrection Originated.

"At the head of the Greek School of Church History stands Eusebius, born in Palestine, 265 A. D., bishop of Caesarea, usually called the Father of Church History. The history of Eusebius, although impaired in value by the writer's avowed resolution to record only what would reflect honor on the church, is rich in material, the archives of the empire having been placed at his command by Constantine, who held him in peculiar esteem."—Encyclo. Brit. Church History.

And Eusebius says:

"We altered and compiled the sacred books from the older writings, changing names and supplying prophecies to them to correspond with the archives. The old records were often obscure to me; what I did not understand I altered to conform to some of the doctrines. I thought it better to have uniformity of records through the empire than to have sects and schisms contending about the nature of the new divinity. We wanted the new god-man to become firmly established in the minds of the people as an actual and only personification of the deity. We were obliged to combat the philosophers of Greece and Rome, who taught the reappearance of the dead with spiritual bodies, but the ignorant masses did not grasp the idea, and we thought it the best policy to insist upon a

literal resurrection of the physical body, and invented the tale about the resurrection of Jesus' body, as proof of the dogma. I put the story in Matthew. I know it seems incomprehensible to you, how we could be honest advocates of Christian morality and yet try to substantiate our religion by fraudulent assertions, but we sacrificed our scruples for the purpose of controlling the masses, and giving them a better interpretation of life."—Who Wrote the New Testament? Pages 142-7.

The Makers of the Creed.

"Athanasius, born 296 A. D., Bishop of Alexandria, so signalized himself as a foe to every kind of heresy that he was chosen by Alexander to accompany him to the Council of Nice, 325. To the perseverance, subtlety, learning and eloquence of Athanasius at that council, his adroitness in the management of men and in the statement of the argument, is principally to be attributed the momentous result, which declared by a majority of votes, that Arianism was a heresy!"—American Encyclopedia.

Athanasius says:

"The creed really does not all belong to me. I attended the secret consultation held in 315, and listened carefully to the evidence and arguments. The nature of Jesus was earnestly debated. At the Council of Nice, 325, I made a draft of the article declaring the equality of the gods. Other articles were offered by several bishops, among them Eusebius. Alexander presented my draft. No one's draft was wholly accepted, but my strong point of equal gods, as represented in the trinity, was accepted."—Life of Jesus Christ, by M. Faraday, pages 147-9.

All Mankind Must Believe It.

"Leo I., the first pope, surnamed The Great; born 390, A. D. The claim of the bishop of Rome to universal dominion over the Christian church and over the temporal kingdoms professing the Catholic faith, goes back to the days of Leo I., 440-461."—Johnson's Encyclopedia.

And Leo says:

"We deliberately decided what should be taught as truth, and what was to be burned as error. We claimed for the church a supreme control of the world in all that pertained to spiritual matters. This policy was the cardinal principle of Catholicism, as we understood it, and was the turning point in its relations with the secular power. I declared this policy to be the true one for the Church to pursue, to gain complete ascendancy over the race."—The Christian Fathers, page 174.

All of Leo's successors have maintained and still maintain that

"All mankind must believe whatever the church decides or sanctions! No other creeds can rear their heads within her pale, except to be branded by her loud and withering anathemas. She will never recognize any appeal from her tribunal." Page 77, Authorized Catholic Church History.

The Rev. Thomas A. York, of St. Paul's Roman Catholic church, Louisville, Ky., said in a sermon on Christmas day, 1902:

"That Christ was god, the father, from all eternity, descended from high heaven, as God incarnated in human form, like to that which his creatures possessed. He was born of a virgin, the mother of god, having no man for father. St. Joseph was only his protector."

"He who does believe that the son of god was god, in all his attributes, even after he assumed the human form, cannot be saved!"

"The son of god offered himself to god, the father, as a sacrifice for the sins of the world."

The above quotations show that hundreds of years after Jesus was dead these men invented the tales of the immaculate conception and Resurrection, and then told to others that Jesus was thus born and thus resurrected. They first made him "the new god-man," then an equal god in the trinity, and finally declared him to be the father almighty, creator of heaven and earth, the one, only, true, eternal, whole and entire god, as handed to us by Father York, and as held by all Catholics and Protestants, which clearly and can only mean that Jesus was Jehovah, that he was the husband first and then the son of the same woman, being both older and younger than his mother, was the father and the son of himself, and offered himself to himself (!) to save—not those who wanted and tried to be good but the wicked, and would not forgive them unless and until in addition to all other crimes they had committed they should also horribly crucify his only and innocent son, and yet not his son but himself for "the son was god, the father from all eternity!"

But he was dead, in the sepulchre, with a great stone at the door and soldiers guarding him. Strange that a few mean men could kill an almighty god or think they could keep him from coming forth or being stolen. However, he was out of the tomb and about his business the next day after he was killed.

Was Seen and Embraced on the Sabbath—"In the Sabbath came Mary Magdalene and the other Mary to see the sepulchre, and as they went away Jesus met them."—Matt. 28.

Was Not Seen on the Sabbath but on the First Day of the Week—"The first day of the week cometh Mary Magdalene early to the sepulchre, and seen Jesus, who said unto her: 'Woman, why weepest thou?'"—John 20.

They Held Him by the Feet—"And they came and held him by the feet, and worshipped him. Then said Jesus unto them, 'Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me.'"

They Did Not See Him at All—"Certain women of our company, which were early at the sepulchre, when they found not his body came, saying they had seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not."

Not the Same Body—"She saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, 'Woman, why weepest thou? Whom seekest thou?' She, supposing him to be the gardener, saith unto him, 'Sir, if thou have borne him hence, tell me where thou has hid him, and I will take him away.'"

(To Be Continued.)

Mars Still Under Discussion

Issue Taken With Franklin H. Heald's Contentions Concerning the Age and Geology of the Ruddy Planet.

(By Charles O. Hays.)

The able and kindly criticism of my paper on Mars by Mr. Franklin H. Heald must give rise to much serious thought among readers who are interested in the subject. I beg, therefore, to offer a few additional ideas by way of rejoinder which may possibly be of interest to some.

Brother Heald is in error at the outset. He says: "Almost all scientists, including your correspondent, Mr. Hays, base their logic on the Nebular Hypothesis; i. e., that Mars is older than the earth and that each planet away from the sun, is millions of years older than the last."

Now I am not speaking for other scientists; but for myself alone when I say that Mr. Heald is mistaken in the statement just quoted. I am not, in any sense, an apologist for the Nebular Hypothesis. It presents some physical difficulties which have never been explained to my satisfaction, but not one of these weak points is mentioned by friend Heald. In fact he does not attack the theory as I understand it at all, but prefers to set up a straw creation of his own which he then proceeds to demolish, leaving the real Nebular Hypothesis, untouched, unapproached, and wholly unaware of the commotion. But I am not, at present, defending the Nebular Hypothesis. I believe Mars to be older than the earth for very different reasons. I beg to refer our friend to that part of my former paper which treats of the comparative ages of Earth and Mars where he will find those reasons explained and I call his attention particularly to the following paragraph:—

"Loss of water, and loss of velocity in rotation must be taken as evidences of great age."

I purchased Mr. Heald's book: "Procession of Planets," about a year ago, and studied it carefully as an intense and life long devotee of astronomical science could study such a work, and while in a general way I regard it as grand and wonderful in originality of conception and force of inductive reasoning, the theory, while possibly correct as a basis may have to undergo as much revision as did the original ideas of Copernicus.

But the way he accounts for the dense atmosphere of Venus and his manner of attacking the Nebular Hypothesis as shown from the middle of page twenty-eight to the end of page thirty, seem to me much like the musings of a ten year old school boy, and are as much out of place amid his hard and forceful reasoning as the editor of the Blade would be in ecclesiastical robes.

When reading this for the first time, I felt sure that some friend would quickly call his attention to this lot of absurdity and that it would be as quickly expunged. But he has practically repeated it in this letter to the Blade. Therefore, let us inform our western friend that the original nebulous mass is not supposed to have revolved on its axis once in twenty-four days, but required nearly two hundred years; that the present slow rotation of the sun

is one of the facts most difficult to reconcile with the theory, so difficult indeed that it has never been done to the satisfaction of the writer. Add to this the retrograde motion of the outer satellites and some other physical and mathematical obstacles and the Nebular Hypothesis will have a hard hill to climb. It may be expected, however, that future discoveries will remove these seeming difficulties, or send the whole theory to listen to the music of the spheres.

Mr. Heald next assures us that Mars has no mountains while those of Venus are thirty miles high.

Let us examine these two statements.

It could scarcely be expected that mountains equal to those of the Earth, could exist on a planet so much smaller. A certain intensity of gravitation would seem essential to their formation and since the surface gravity of Mars is but two-fifths that of the earth, it is not probable that mountains more than two miles in height can ever exist on that planet. Then as to the thirty mile mountains on Venus, let us ask our friend on what ground he bases this assertion. Has he ever seen such mountains through a telescope or has he the assurance of any competent observer who has seen them? If so, why should there be any question about the rotation of this planet? Just one such mountain, visible at the earth; would be a permanent mark by means of which the rotation could be fixed with entire precision. But nothing is certainly known of such rotation. Hence these thirty mile mountains are a delusion. If mountains exist at all, they are probably smaller than those of the Earth.

Mars is older than the Earth, if not in time, at least in geological condition. This is evident from several facts, among which are its rotation, which is forty minutes longer than ours, its loss of water which is very great, and its reddish color which is probably due to the sun shining on its bleak, barren and unwatered land.

What cause operates to check the velocity of rotation? Nothing so far as we know but the resistance of tides. The grinding of particles by which Mr. Heald accounts for the heating and fusion of a planet could serve only to adjust different velocities to each other. It could not affect the sum total of rotation. Such an effect could be produced only by an outside force and the only such force visible to us is the gravitation of the sun, acting on the waters to produce tides. The satellites are too small to produce any great effect and besides, the inner one, which would be the more influential, both because of its greater size and its closed proximity, performs three and one-fourth revolutions during one of the planet, hence, whatever tides it might produce, would tend to accelerate, rather than retard the rotation of Mars. To the sun alone must be attributed the Martian tides, which, in its early ages, reduced a much more rapid rotation to its present length. I have not time to calculate the effect of the sun's gravitation on a proportionate amount of Martian water, but assuming for the moment, that the greater distance of the sun and the smaller diameter of the planet on the one

hand, would be balanced by a weaker gravitation on the other, the effect should be about the same.

Our solar tides are about two-fifths of the lunar and the combined resistance of Solar and lunar tides, retards the terrestrial rotation about six seconds of longitude per century, thereby increasing the length of our day about two-fifths of one second of time per century. This is about three times the effect which the solar tides alone should have produced on Mars and even this small amount must have been continually reduced by the loss of water. Hence, incalculable ages must have been required to reduce the Martian rotation to its present length.

Mr. Heald continues:—

"Why should an intelligent people build great canals to irrigate land that is no doubt under water when it is not frozen solid?"

I did not and do not suppose these waterways to be great canals and beg to refer our friend to my former paper for my ideas on this point, and as to being frozen solid he is again referred to the same paper.

As to the land being under water I call his attention to the following facts:—

1. Water does not retain unchanged, irregular forms as does land and would therefore preclude the possibility of maps. This is not the case with Mars.

2. If the land were entirely under water, then would the water be entirely under clouds or vapor and the surface of the planet would be forever invisible as is the case with Venus and as is not the case with Mars.

Once more I quote friend Heald:—

"Even with a solid year of sunshine, the surface of the planet could not have sufficient warmth were it not for its close proximity to its internal fire, inasmuch as the sun only gives one-fifth as much light and heat as at the earth."

In my former paper, I showed that the sun gives more than two-fifths as much light and heat to Mars as to the earth, and further I tried to show that this amount is one tenth greater than the relative requirement of the planet, which is five million miles nearer the sun than it should be to receive the same relative amount and is therefore warmer to that extent than is the earth, but, by some accident, this paragraph was omitted by the printers.

As to the internal fires of Mars, I fear that friend Heald has based his judgment on insufficient data. He says the earth has a crust forty miles thick. I venture the assertion that if said crust were composed of solid lead, it would have to be many times that thickness in order to account for the earth's mean density which is half that of lead. A globe of less than eight thousand miles in diameter and weighing six and a half sextillion tons will require more than a forty mile crust and notwithstanding its smaller size and weaker gravity, the density of Mars is nearly three-fourths that of the earth. Does this great density indicate a young and thin crusted planet? Can a body of less than five thousand miles in diameter, but weighing seven hundred quintillion tons be supposed to have a weakly confined liquid or gaseous interior? On the contrary, if the interior were of density equal to that of Jupiter and the crust of solid lead, that crust would have to be more than three hundred miles in thickness. This means that as compared to its gravity, its density is greater than that of

(Continued on Page 12.)

Brilliant Funeral Address

(By S. P. Cady.)

"Friends and Neighbors:—It is well when death has intervened that the last reasonable request of the dead, expressed in life, should be fulfilled. Because of this it becomes my solemn duty on this occasion to voice certain sentiments which I believe shall be in keeping and in consonance with the life and the thought of him who lies here now so still in the calm repose of death. It was his oft-repeated wish that no clergyman should, at his obsequies, give utterance as the exponent of doctrines which he, his whole life long, had consistently and persistently antagonized. That his belief concerning nature and the supernatural coincided so nearly with my own makes easier the task that is mine today. And yet, it is difficult and dispiriting to assume a position which is at variance with that held by majorities.

There are at the present time many well-meaning and thoughtful individuals, who would dissociate death from all thought of gloom and overwhelming sadness: viewing it as a phenomenon, as inevitable and in line with natural law; even giving to it an environment of brightness and cheer. And yet, despite all the teachings of science and philosophy, there is something about death that is suggestive of exile, of the chill and cheerlessness of winter and of the barrenness and desolation of desert wastes; dark and sombre is its appropriate emblem. Yet the gloomy pall may fittingly be decked with the myrtle and the lily, with the rose and the lotus, with the olive and the laurel; the amaranth and the ivy, the lowly, unpretentious violet and the regal chrysanthemum.

Philosophy, standing beside a grave, may shed the tear, but will not despair, for it has learned that nature does not think, does not know; therefore, in nature there can be no malevolent motive, no hatred, no revenge. Necessity is the supreme law that governs throughout nature's domain. The stars pursue their course along the silent pathways of the night only because they must. Each atom forever obeys that law. There are no accidents in nature; no chance, no caprice. The activities of mind, with which we associate will or volition, are no exception to this. Hence all phenomena, throughout all time are fixed irrevocably; there is no possible deviation. All science tacitly admits this; upon this principle all of its calculations are based. Science deals only with cause and effect as traceable in matter and force, and never acknowledges any other agency. The astronomer, relying upon such data, foretells an eclipse far in the future. The chemist has never discovered in any of his processes a single behavior of phenomenon which he would ascribe to divine interference with natural law. This today is the accepted doctrine in all the schools; and thus the teaching of the schools differs with the teaching of the pulpit. Both cannot be right. There are some who believe that the teaching of the schools alone is tenable and must soon supersede the teaching of the pulpit. This is the position of modern atheism or materialism.

John Riley Lewis was an uncompromising atheist. He believed that nature was

all; that there is nothing above, or beyond, or outside of nature. He saw clearly the fatal antagonism between the two systems of thought, and he put aside theism, accepting the doctrine of the schools. Though he was not an academician, and though he may not have been, in the broadest sense, a trained thinker, yet his mind, accustomed to analysis, was quick to perceive all improbability and all absurdity.

He dared to reason with the daring of a Daniel. For him reason was the only oracle of man. For him reason was to be likened unto that Pharos light, blazing afar, illuminating the pathway of truth, and leading ever and always to a higher plane.

O reason! true light of the world, long hast thou been exiled in thy Patmos, but sometime shalt thou be called back, and then shall the mind be free. Brighter thou than the sun's effulgence, brighter than the lightning's glare; sublime, majestic, shalt thou again lift up thy head and vie with the matchless glory of the stars!

Reason taught him that there are no miracles, that there never was a miracle; because a miracle is a contradiction of terms; because the east is not, and cannot be west; because harmony is not and can not be discord; because two and two are four, and are not, and cannot be four hundred; because the words truth and falsehood never were, and will never be synonyms. Sometimes, perhaps, he may have had scant patience with one who would endeavor to explain a miracle, thus foolishly destroying it, or making it simply a phenomenon, produced in accordance with the unchangeable law of cause and effect. He denied all miracles, and standing with him are Darwin and Huxley and Spencer and Tyndall.

Again, he denied that there ever was an inspired book or an inspired author. It would have grated harshly upon his mental perceptions to concede that an inspired writer could have made one mistake, or that an inspired volume could have contained a single error. One error would have cast a shadow upon all. Nor could his system of reasoning more easily have allowed for an error in translation or interpretation, since here, as before, one error would have involved all in uncertainty. He could not believe that an allwise and beneficent creator would have given his word and his law in any form which would be possible of being misunderstood, or that he would have given them to only a few while many, for centuries, should remain totally ignorant of them. Such a plan seemed to him to be altogether absurd. And standing with him again are Darwin and Huxley and Spencer and Tyndall.

He knew that no prayer was ever answered. Not only is the evidence of successful prayer totally wanting, but also the evidence of failure, gathered from all the prayers uttered throughout Christendom for nineteen centuries, is overwhelmingly conclusive. He denied the efficacy of prayer, and standing with him yet again is practically every scientific thinker of today.

"It's God's way; His will be done." These words, which shall forever ring

sadly and mournfully in a nation's annals, portraying a matchless devotion and a sublime reverence and beyond and through these things pointing to a nobility of character and to the highest ideals, yet cannot stand the test of analysis. As literally interpreted, the sentiment is inexplicable. Emotion may utter it, but reason refutes. The way and the course of human affairs—the established institutions of men reject it. And the test:—the united prayers of all the churches of Christendom fail to reverse the divine decree. More in accordance with logical deduction was the human decree, that the base and ignominious assassin must die.

A thousand people, nearly all Sabbath school children and teachers, start for a picnic excursion, and that thousand lives are lost, and the Slocum horror startles the world. Speak, O Wave! O Flame! In hoarse accents voice your motives!

And thou, fierce Conemaugh! whose relentless flood whelmed a great city, and extinguished so many thousand lives, in fearful utterance impart what lessons thou mayest teach! Can the believer in an all-wise and beneficent supervision over phenomena answer or explain these things?

Now teeming with wealth and gaiety, and crowned with fair renown,—in an instant desolated in ruin,—famed, yet ill-starred metropolis of the Pacific's Golden Gate. Again, the atheist will ask, can the believer in the efficacy of prayer explain this? Yet the same God whose instrumentality, according to the theological contention, brought about all these things,—the same is He who notes the sparrow's fall; the same is

"He who stills the raven's clam'rous nest, And decks the lily fair in flow'ry pride;"

The same is He who doeth all things well.

But the church will answer all these objections—perchance has answered them all again and again. But the answers which the church has given in the past have not been sustained through coming time. It will answer these things as it answered Copernicus and Galileo; as it answered Darwin and Laplace; as it answered Columbus' theory of the rotundity of the earth.

Death has come to an aged pioneer of Montana, long a resident in our midst. On a farm near Valparaiso, Indiana, he was born, August 6, 1822. His death occurred on April 13, 1908, at 40 minutes past seven o'clock P. M. he passed away calmly and serenely as fades the golden light from the sunset sky. He came to Jefferson City in the winter of 1864, previously, however, having spent several years in Colorado. During his life he was engaged in various spheres of activity, having been for a time a ranchman in the vicinity of Boulder; and sometimes he pursued the fickle industry of mining. He also possessed skill in certain mechanical lines. He was a man of great energy and great perseverance. His ideas, and every impulse of his nature, were progressive. To him there was no final goal to be reached in thought or in human achievement, but only eternal advancement. This however, applied to this world only, and to humanity collectively—not individually,—as death according to his belief, is the last of the individual. That he made no secret of this and other unpopular tenets which he held, pointed to characteristics of courage and self-reliance, which were marked and dominant traits of his life. Pretense he despised. He was always generous and hos-

pitiable to a fault. He would entertain no tolerance toward the slightest injustice or wrong. Indeed, I do not believe he would have compromised his honor or bartered his integrity for all the wealth of all the treasures of all the governments of earth. And this is the fairest blossom that can bloom over a grave. He whose life is an exemplification of truth and justice and right is greater than any conqueror or any king; for thus does one become a thousand—yea, a thousand times a thousand,—in his influence for good.

If my feeble and halting rhetoric were otherwise, and could be commensurate with the nobility and beauty of the life of my counselor and friend, this tribute would be a classic. Often have the ignoble, the base and groveling, purchased for a price such praise as this, which he has earned and won. Surrounded by those besetting temptations which are ever inseparable from pioneer life, he withstood them all, and rose like some towering monolith—majestic, defiant.

He is gone. No more that electric thrill courser through that inanimate form. Life and mind, as independent entities, are inconceivable; they can manifest themselves only when united with a more or less complex organic structure. And at this point it should be observed that the personages of the Old Testament, who were in direct communication with Jehovah, knew nothing of a future life. It is significant that that book follows its heroes only to the grave; there was the last of Moses, of David, of Samuel.

"Dust thou art, to dust returnest,
Was not spoken of the soul."

Believe it not because Longfellow has sung it; Longfellow was a poet, but not always a logician.

Brief indeed, is the span of a human life. Its morning, with radiant glow in the eastern sky, soon passes into the full brilliance and splendor of noon; and swift and ever swifter when the shadows have begun to lengthen, falling backward from life's meridian, it speeds on to its western haven, on to the gates of peace and rest, on to the land where Lethe is king. We listen for a little while to the rapturous music of the wild woodland singer; but, ah! how speedily must follow nature's mournful chant and solemn dirge!

On an occasion like this many will ask, What is the estate of the dead? The atheist must answer that death is only dissolution; it is simply a return to a former condition, inorganic and insensate. This is nature's universal law; and we know that the loss of an endless future cannot be greater than the loss of a beginningless past.

Death is eternal rest. No fearful cataclysm, when worlds are hurled against worlds and universal chaos reigns supreme, can ever disturb that peaceful, hallowed sleep.

If any should suspect that in this discourse I have gone beyond or enlarged upon the settled convictions of John Riley Lewis, I answer, that I believe I have not in any essential particular. These things he believed when his intellectual faculties were at their best; these things he still believed when bent and gray; these things he did not recant in the hour of death, when, at last, he had reached eternity's portal. And be it said, that there are some whose minds 'pepp pur peay' suq ou esneuoq naay eay and because he died as he had lived.

He is dead. He knows not anything.

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Co-Operation and Socialism

The One Explained and the Other Defined
As An Answer Kidder's Criticism of
Socialists and Their Cause.

(By Dennis Leahy.)

Mr. Kidder says, "Socialism may be defined as faith fathered by wish manufactured premise in labor with impossible conclusion, expectation sired by hope, and damned by certainty, a will-o-the-wisp in the cemetery of intelligence which has stamped all the fools who were not halted to the corpse of precedent. It is species of immaculate anarchy to which it is related as varioloid to small-pox harmless theory to devilish practice." Now wouldn't that jar you? Here is some more: "Socialism is the dream of fools, the vision of idiots, the apocalypse of lunatics," etc., etc., etc.

It is some relief for our lacerated feelings to be told that "an unproved assertion calls attention to the assertor, so does a bray."

If Kidder's definition of Socialism, does not settle the hash of that "idiotic" cult; plutocrats, Democrats, and all other rats, including Unitarians, trinitarians, and all other tarlans, not to mention Kiddertarians, may as well throw up the sponge. Socialism, in that case, becomes inevitable.

Don't run away with the notion that I am competing with Mr. Kidder as a phrase builder. I admit my pitiful inferiority at the start. Mr. Kidder takes the cake and everything else in sight so far as I am concerned. After proving that, whatever is, is right and that Rockefeller, Harriman, et. al., are public benefactors, and not public thieves. Mr. Kidder proposes a political remedy himself in a very unassuming manner. His remedy is not Socialism nor anarchy, it is a peach. Here it is:

"Restrict the suffrage and permit everyone to talk as they please." Ain't that great. Let 'em talk as they please but don't let 'em vote at all. Of course a brilliant light like Kidder must be allowed to vote as he pleases as well as talk any old way he wants to.

If Kidder was a mule he would know that there are more ways than one to talk and that voting is one way, kicking another. If we deny men the right to say how they shall be governed, we deny them the right to express themselves the only way they know how. That would naturally lead to such conditions as disgrace Russia; and it has always proven to be the prolific mother of all kinds of Hell.

There is nothing to choose between the beastly intolerance of the trinitarian and the brutal bigotry of the Unitarian. No more idiotic question was ever put to mortal than the one asked by that sky pilot of Frisco. "Have you ever thoughtfully committed the unpardonable sin?" Think of the Horrors of the Inquisition, of Rome, of Geneva, and of Smithfield, and then you can see the drift of that question. A question based upon the savings of a mind, diseased and rotten with superstition. Clothe that sky pilot with political power so that he could enforce his dictum

with physical force and that Socialist would quickly find himself on a rack or roasting over a slow fire, where his criminal levity would be turned to groans of agony to the satisfaction and savage joy of the sky pilot.

No man can be any better than his God. The God of that sky pilot is a monstrous and ferocious brute. Nor can God be any better than his worshipper. He never was and never will be. God is of the tornado, pestilence, war, famine, rattlesnakes, crocodiles, and boa-constrictors. A human being cannot conceive of any kind of God that is better than himself. The development of God keeps pace with the development of man. The God of the savage is a savage. The God of the civilized man is civilized. The God of the enlightened man is non e t.

That sky-pilot is a fool, given political power and in due course he would bloom out a most ferocious brute..

History shows nothing so clearly as that intolerance, bigotry, inhumanity, tyranny, and oppression are inseparable companions with all forms of religious worship. It can not be otherwise. It's in the very nature of such worship.

Mr. Kidder's notion of Socialism was fathered by ignorance, mothered by prejudice, born in riot, and matured with the milk of selfishness. It is a promising Kid, and the pride of its daddy: its name is tommyrot. He says "I have never met a Socialist who could define Socialism." Mr. Kidder might get a very good definition of Socialism from the standard encyclopedia. But that is not what he wants. He wants a definition that will accora with his preconceived notion and prejudice. One that accords with his own, or Socialism might not be the "dream of fools." If Socialism should prove to be the dream of sages it might prove Mr. Kidder to be an ape. The Socialist party like all other parties both religious and political, is made up of individuals possessed of various degrees of knowledge, who are drawn together by the attractive power of some central idea. The central idea of Republicanism is paternalism. It manifests itself in special privileges, pensions, and protection. Democrats are held together by the idea of equality before the law. Christians are held together in the first place by the idea of a limited number of Gods. Unitarians are held together by the idea of the oneness or unity of God. Socialists are drawn together by the idea of industrial co-operation. In all cases the central idea, the attractive force, is more or less observed by fog and fallacy caused by the efforts of tyros to demonstrate the truth of the idea. When the idea becomes heavily obscured, the party becomes subject to disintegration. The condition of the democratic party and the trinitarians shows that the central idea in those two parties has been lost sight of. The Unitarian idea has very little attractive power as a religious force. Materialism is steadily developing the power of attraction. It is easy to see

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Current Comment on Public Events

Pray, Plan, Push.

This is the working motto of Rev. G. R. Robbins, pastor of the Lincoln Park Baptist church, of Cincinnati.

Inasmuch as we have been taught that the prayers of the righteous availeth much, we now have it upon expert authority that prayer is lacking virtue unless accompanied with planning and pushing.

No sane man will doubt for one moment that to succeed men must plan and push but they can do it without praying. Thousands could ill afford to waste valuable time in prayer when planning and pushing becomes necessary. It would also follow that if planning and pushing are equally necessary to the success of the church as praying, the church is not now a success and we are strongly inclined to agree with such a view of the present church situation.

Rev. Robbins also believes in going further. According to his published statements he entertains the notion that to be successful the parson must mingle with the crowd, in other words, "mix with the people," and to "elbow them." This means that when the parson makes the discovery that the people will not come to him he must go to the people. And why? To enable the church to attain success. Then we are led to the conclusion that the church and the parsons are to pass out of that "spiritual" state in which they have so long professed to be, and assume a more material aspect. Be of the world worldly. Be less of a preacher and more a man. Plan for success and then push to win it. If you think it necessary, cut out the prayer but go after success and win it. Although a preacher, if you like red neckties, wear one, and wear it in the pulpit. Don't try to make yourself appear better than other men. Come down a step or two. Don't try to be exalted in the sight of the lord. Get next to the people.

According to the account of the Cincinnati Post concerning Rev. Robbins, the foregoing appears to be a fair resume of his notions regarding the church and its work. But what does it suggest? Simply that, in line with other preachers, this preacher perceives the drift of the modern world and it bodes no good for the future of the church. It also means that if the church is to save itself from imminent destruction it has got to change its policies and this change must be made by the preachers first. Had the preachers taken notice of these facts many years ago the church might have been spared a few years longer, but the day is dawning when it must lose both caste and standing in human society and when it shall reach its zenith it will be a bright day for mankind.

But on this point the Blade realizes that it takes plan and push to win. In this we can agree with Rev. Robbins. We are willing that he should pray all he desires, but we will plan some and then encourage our friends to push some for the case we represent.

Down with the still Sunday!

Open the parks, museums and theaters and give suffering humanity a chance.

Legislative intent has been used with good effect by many judges in an effort to explain and contrive a given law, but it comes now in the nature of a boomerang and legislative intent may be the means of throwing open the prison doors of orthodox gloom on Sunday in this land of the free.

Through the New York World we learn that Justice Gaynor has rendered quite an important decision affecting the Sunday closing question which may be the means of restoring a portion of our personal liberties swiped by Blue Laws enacted at the instance of churchites.

The justice, writing the majority opinion of the appellate division in Brooklyn, considered the idea of a legislative intent so to stop "what is called desecration of the Christian Sabbath" as to prevent the courts from setting bounds to the statute. Said he:

"When it is considered that nowhere outside of the British Isles has the Old Testament notion of a still Sabbath ever existed in the Christian world, it is impossible to attribute to the aggregate Christian mind, as rather fairly represented in our legislature, with such a varied national lineage in its membership, any such purpose.

"Christians of no nation, church or sect ever entertained the Old Testament notion of a still Sabbath, but favored and practiced innocent and healthy exercises and amusements after church on Sunday. John Knox visited John Calvin on a Sunday afternoon at Geneva and found him out back at a game of bowls on the green."

The case involves the arrest of a moving picture show proprietor who opened and operated his show on Sunday in Brooklyn. The principle, which seems to be approved by the court, or a majority of its members, is that of a Sunday, which like all other days, is made for all men and not for a few sanctimonious hypocrites. Sunday is not for a part of the community or for a minority, in fact, to enforce upon the whole community its strictest and narrowest conception of how far the conduct deemed orderly on six-sevenths of the week shall be deemed disorderly on the other seventh.

The World, discussing this point, insists and urges that there is much need of legislative intent to make this point perfectly plain in law. And Freethinkers may find enjoyment in the fact that at last a court has been found that does not agree with the Puritanical notions of the Sabbatarians and a large and influential daily newspaper that has the courage to voice such a sentiment.

• • • • •

"Marriage is not a joke."

So spake Rev. Thomas G. Pool, of Macon, Ga., as he is reported by the newspapers.

If Rev. Pool is speaking from experience, personally, he may be right, but as we have no means at hand of know whether he be benedict or bachelor, we refrain from imputing to him either alternative. If he is a married man he may have serious reasons for his statement.

However, Rev. Pool did utter a serious and solemn truth, but upon a further perusal of his screed, we perceive that his motive is to secure the enactment of a law to prohibit magistrates and others from performing the marriage ceremony, and to confer upon the parsons an exclusive monopoly. The fact that magistrates and others are now authorized to perform the marriage ceremony, not peculiar to this country alone, but existing also in other nations, is a recognition that marriage is but a civil contract and minus any of the sacred tomfooleries with which the gentlemen of the cloth would bind it. Being a civil contract it is a matter with which the preacher, as such, can have little to do. Sentimental and hysterical women will still continue to patronize the parson more for the show and display of the thing, than for any regard for the religious features attaching.

In the course of his argument this preacher furnishes a hypothetical marriage by some justice of the peace, and says:

"Sallie, do you take Bill here to be your husband? Yes? Join hands—no your right. That's better. Bill you take Sallie? Did you say 'Yes?' All right. But the authority in me vested by the law I pronounce you man and wife. Two dollars. Thank you and wish you luck."

Grant all that he would urge to be true how does the preacher differ from the magistrate. Let us suggest another case.

"Sarah Jane, do you take William Henry to be your lawful wedded husband," and and concludes, "I pronounce you man and wife. Those whom god has joined together you say 'Yes?' All right. By the authority vice versa, with all the "obey" attachments, let no man put asunder" and instantly the parson's eye falls upon the hand of the groom, watching it to see if it is ever going to reach his pocket for any old tip he may bestow.

Now, then, Mr. Pool, where's the difference? In the name of a common humanity, by what right should you have the privilege of performing a marriage ceremony and getting pay for it, and another man, authorized by the law of the land, be deprived of that right? Have you holier or better blood in your veins? Have you a stronger pull with the almighty? Can you tie a stronger knot than a magistrate? If a judge should take a two dollar William for his trouble, would not you pull the groom's arm off grabbing at a bill of half that denomination? Why should you and your class be given a perpetual monopoly? Have you rights superior to your fellows? Down upon your knees, little man, and pray that some sure enough American citizen may not sit down on you and crush you.

BRILLIANT FUNERAL ADDRESS.

(Continued from Page 6.)

He sleepeth, to be forever unconscious as the withered leaf that is wafted by the west wind's breath, plaintive and sad. He has passed from life into that elemental realm where nature's alembic works out its wonders, not its miracles; and with him at rest are Darwin and Huxley and Spencer and Tyndall,—at rest forever and forevermore.

At the Grave.

Earth and the elements now claim that which they gave, and which is theirs. Nature makes no permanent appropriations. From matter and force comes all, and the law of perpetuity demands all. It is well,

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GOD, PERSONAL AND IMPERSONAL.

The Ohio State Journal publishes a synopsis of what is given as a sermon preached some time ago by Rev. Alfred E. Craig, of Columbus, but of what particular denomination, we are not informed. In it this particular preacher and interpreter of god's word solves all mystery and explains what god really is. In other words Mr. Craig holds that god is a distinct personality and yet an impersonal being. He makes god god and not god. He insists that he is and then again urges that he isn't. We doubt if this preacher really knew what he was talking about. Read:

"We conclude that the right idea of god is one who does transcend his works, one who is not suffused and lost in his own creation, but maintains a personality, clear and definite above all he has made." Again, discussing the subject further, he says:

"But while he is above his works he is not apart from them but so permeates all things that we are not at any time apart from him."

So we are thus assured of a divine immanence that is not immanent, and a personality that is decidedly impersonal. But if Mr. Craig really and sincerely believes that his god is personal, then he must be of definite form and

appearance. Now will this preacher inform his congregation of the particular form and characteristics of god? Can he conceive of god, as a personality, of assuming any form other than that of man? Even in trying to think of god, or to draw an idea of god, what sort of a picture or an image is reflected upon his mind? Is not an idea an image upon the mind, made so by previous experiences? We speak of foreign lands, of men famous in history, but our experiences with some lands and some men enable us to form an idea of what they are. They may not be absolutely correct but they are true in the most essential features. When Mr. Craig speaks of god what does he mean? Having no personal experience with gods, what idea does he form concerning the god of which he speaks? Above all, how does he know and what does he know?

It is decidedly amusing, however, yet failing in instruction, to observe the wiggling and squirming of the god advocates to maintain their theory and to present that theory in carefully selected language. An impersonal god is beyond the conception of humanity, hence to bring god, or any thought of god, before the people he must be represented as a personality, a being, independent and separate from all things. But this is such a personal restriction and limitation that he must be given other attributes and so a personal god with divine immanence is manufactured and not one in ten thousand of church congregations, including the preachers themselves, can understand what is meant. It is an attempt to argue that black is white. It makes god to be and not to be. It is more puzzling than the three in one idea, and yet how easy for the preachers to pretend that they understand it and try to fool the people.

One moment's serious reflection by Mr. Craig should be sufficient to convince him that after all he is simply jumbling words in such a way as to present them without meaning, and this is, doubtless, what he aimed to do.

DR. AKED'S ALTERNATIVES.

Rockefeller's imported preacher has broken loose again. He seems to have a penchant for such things. From his continued assaults upon the established order of things, one of two inferences must be drawn. Either he is sincere in what he says, and must, sooner or later, break completely away from all orthodox pretensions, or else he is simply seeking public attention and is willing to use extreme measures to get it.

In any event we can approve some of the things to which he gives utterance and we disapprove of others. In a recent article from him appearing in Appleton's Magazine, he insists that all signs of the present point to the conclusion that "the churches of the country will be deserted within one hundred years," but he offers as a remedy for such a condition that there "must be an attempt to apply religion to the whole round of human life." With it all, Dr. Aked can see what others see, namely, that the church

is losing ground, and he is able to realize that there is a "rapidly decreasing membership and waning influences of the churches."

Thoughtful people have long been under firm conviction as to the state of facts mentioned. It is not surprising, therefore, that a Dr. Aked, preacher though he be, should arrive at similar conclusions, but the wonder is that he has dared to give utterance to such ideas. We observe that no charge of heresy is preferred against him, nor is it even suggested that in revealing these palpable truths he is aiding in a further reduction of church membership, power and influence. The great mass of the people have but little use for the church and would openly assert themselves, but for the further fact that they are in ignorance as to the numbers they can boast, their combined strength. Once the people can be brought to an awakening on this subject it will be a sorry day for the church militant, and those who depend upon the institution for bread and butter and fine raiment.

Pursuing his utterances a little further we read: "Either Christianity is good for everything or it is good for nothing. If it is good for nothing it should be frankly abandoned." We agree with him. Although he argues, further on, for the benefits and utilities accruing to human life because of what he calls religion, we are more than satisfied that Christianity has long outlived the little usefulness it ever had and it is now time that it should be abandoned to the end that purer and higher motives to human action may find lodgment in the mind and heart. Our contention that today, if it ever had been, at any period in its history, the Christian religion is good for nothing. It was born in blood and tears. It was baptized in blood and tears. It has shed blood and caused tears to flow in its propagation. Any system that is dependent upon such means of propagation can be of little use to humanity. In fact, humanity would have been happier had it never known the Christian religion. Are we not assured, as a physical fact, that a stream cannot rise higher than its source, and this being true, how is it possible that a religion born in murder and adultery can be pure in its bearing and influence upon the race? Follow Christianity through the ages. Follow it through Constantine, through Alexandria, with its Peter the Reader; through Charlemagne, and later to the Inquisition. Come on down through the ages and witness Elizabeth and Mary in England, the Huguenots in France, the religious persecutions of the pilgrim fathers in America, and everywhere there is nothing but blood and tears, with never a green spot upon which to rest the weary eye. With such a history who can truthfully say that the Christian religion is good even for anything save to provide an easy life for a horde of black-coated idlers who are far too lazy to work and live in the hope of feeding upon the fruits of another's labor.

Even in these days the clergy are driven to the necessity of inventing numerous expediences to keep the church

going. Sermons and songs by phonographs, smoking clubs in church, the shortening of the service so as not to weary the congregation, these are all concessions made by the pulpit. Thus are we convinced that Dr. Aked is looking at the situation with prophetic eye and can see now what the future has in store for the church.

Through the kind remembrance of August J. Pagan, an Illinois Freethinker, now visiting in Europe, we are in receipt of a souvenir postal card containing a pictorial representation of the monument erected in Bohemia to the memory of that great leader in the cause of mental liberty, John Huss, who was burned alive as a heretic on the 6th day of July, 1415.

We are pleased to acknowledge the receipt of this card and it will remain one of the few treasures we possess. The death of Huss was in strict accord with the method of conducting Christian argument, but a greater and stronger argument against Christianity came from the people, when, on the 10th day of June, 1862, this monument was erected. It took more than four hundred years for the people to reach the height of intellectual glory attained by this martyr-hero to the cause of freedom.

In the London Freethinker of July 26, recently to hand, G. W. Foote, President of the National Secular Society, speaking of the Blade, says:

"The Blue Grass Blade, Lexington, Kentucky, did not die with Editor Moore. It appears to be going more strongly than ever. Certainly it is issued in a more convenient and elegant form."

The Blade, like the cause it represents, must not be permitted to die because of the taking away of an individual. True, indeed, the Blade is very much alive, and by persistent, continued effort, we propose to make it a fitting memorial of him, whose great heart and brain gave it life and made it a credit to the cause of Freethought in America.

Rev. Charles D. Williams, Episcopal bishop of Michigan, is quoted as saying: "I'll give up my job and quit preaching when I can no longer draw men to hear the word of god." Considering the exceeding small number of men he is capable of drawing, with the multitude of men he is incapable of drawing, the time for quitting is at hand. Resign. Be a man of your word and show you were not simply talking through your hat.

We have received no less than six replies to M. Grier Kidder's article on Socialism recently published in the Blade columns. The authors of these replies are simply requested to exercise patience as they are too lengthy to appear more than one at a time. Kidder can then wait until all are published before making an answer, if he desires so to do.

GREATNESS AND SUCCESS.

"If the Christian religion be false, why is it that so many men and women of great mind, so many successful business men, admit their belief in it and give their support?"

The above argument was recently made by a friend with whom we had become engaged in a religious controversy. Pointing to prominent men of business, whose names appeared upon the sign boards that mark the city, and who are admittedly members of this or that church, the question above quoted was put in all sincerity and earnestness.

With the unthinking such a question is not without force. The argument, if such it can be called, has been used effectually in many places and at different times. But the thinking man cannot be deceived by such a thin web of plausibility.

Much depends upon what is meant by a "great mind" and what we are to understand by "success." History records the fact that the "great" minds of the past, and experience proves that the "great" minds of the present, are not to be found within the church. From these sources of information we also learn that the "great" minds and intellect of every age have been compelled to perform their labors under the opposition of the church, and even when the results thereof are announced to the world, the church has denounced them and consigned them to punishment dire. Greatness is not to be measured by any theological scale. A man may be a great theologian, but in the strict sense of being "great" he cuts mighty small in mental caliber. A man may make a success in the world of business, if piling up a fortune may be termed success, but when it comes to real mental effort in behalf of a priest-ridden humanity, they merely count a cipher.

It is true, indeed, that most of our successful business men are members of some church denomination. Some of them have builded their very success by reason of their church membership. Many of them joined church for that purpose, as a political candidate will join all the fraternal organizations for the sake of getting votes. It must not be assumed that all business men joined church because they believe in the doctrines taught. Some, perhaps did, because their mind being purely devoted upon business, their lives spent in business, they had no time to think or reason on the subject and took for granted what had been taught them. But with an eye to business, the church was looked upon as a medium of advertisement. The acquisition of a reputation for piety is regarded, by many men of business, as a stepping stone to business success, and real, or assumed, the piety racket is played to the limit. Let the world really know and understand that

only the really useful are the really successful and piety will no longer be used as a cloak to cover covetousness and business aspirations.

The very policy here presented has helped in establishing the line of demarcation between the church-goer and the non-church-goer. There can be no question that the majority of the American voters regard the church with indifference, if not with aversion. And yet the religious tail continues to wag the political dog. This is because dissenters are invariably passive. The latter, or some of them, being unorganized and in ignorance of their numerical strength, follow blindly in the trail of the orthodox band-wagon, anxious to avoid the inevitable boycott which men of business are anxious to dodge. The result is that the church has been able to dominate the nation and, indirectly, compels even those who despise it, to contribute to its support. Millions are donated to the church every year as a matter of political and business expediency. These are sops thrown to the ever hungry Cerberus.

The only correct answer that could be given to such a question is that no truly great mind is now to be found within the church, having been compelled to renounce its doctrines, and by reason of being great, the church lost its support. Business men present a vastly different aspect. The church has helped them to business success. They may believe its doctrines, or they may not believe in them, but business being the dominant factor with them, professions of piety are made with an eye ever upon the business end of the proposition. To merely make money, through business, does not denote success. The successful man is he who has learned to master the baser passion, to absolve himself of greed, to eliminate self and to live and work for the happiness of others as well as for himself. How many such can be found among the business men who attend church? Not many. With the majority of them long prayers on Sunday means short weights and measures on Monday. Prayer and faith combined have failed to prevent even a church deacon from selling five and ten cent cigars out of the same box. If business success must depend upon such methods, then all the assumed piety is but deceit and the church is welcome to all she can make out of it.

HEAVEN AND HELL.

The Christian hope is built upon successfully dodging hell more than acquiring heaven.

No believer can possibly know what either of these places are, but he has learned by faith that one is a place of joy and the other a place of torment.

The average believer is altogether indifferent concerning his future welfare so long as he can be assured of escaping the pains and torments of the theo-

logical hell. Whether he be destined for heaven, or not, is of small concern, and he would be content could he absolutely know that his other world existence would be in nowise different from his existence in this world. So strong has this feeling toward hell become that thousands have tacitly consented to have hell cut out of Christian theology altogether, while others incline to the notion that, after all, it may be only of a temporary character, with possibilities of advancement, thereby offering an avenue of escape at some future time. So, while heaven may be regarded as a bribe, direct and personal, hell is the whip with which the ignorant masses have been lashed into acquiescence and compelled to admit an acceptance of the entire gamut of dogma.

From this it follows, as a logical necessity, that the doctrine of hell has been and is now of far greater value to the clergy and the church, generally, than the doctrine of heaven could possibly be. Doubts may be entertained concerning the reality of heaven; fears may be experienced anent the possibility of ever reaching it, but so long as some sort of personal guarantee is offered, however slight it may be, that no serious harm will befall the individual in the world beyond, satisfaction is felt. But preach hell, that is, the old-fashioned literal hell, and immediately the baser passions are aroused, the element of fear invades and takes possession of the mind, and another believer is assured.

No system of religion under the sun, save that carrying the name of Christian, could make its believers happy in the thought that immortal agonies await the unbeliever in some gloomy prison house of endless woe. A future life, that is, a life beyond the grave, is desirable only on the conditions that it be a happy one for all, but a future life as preached and taught by the advocates of Christianity is not to be desired, and the race would be far better off without it. No believer in hell ought ever to feel happy. No believer in hell can afford to indulge in a smile. No believer in hell should bring children into the world if he knows, or believes that his doctrines are true. Hell hath driven thousands to madness and millions of lives have been made melancholy because of such a belief.

The civilized world will yet come to give thanks to those noble, unselfish and heroic men and women, who, with the sympathetic tears of their kindly pity have striven to extinguish hell's fires and to kindle, in their stead, the holy flame of human love. Brutish ignorance may build hells in every corner of this mighty universe, priests may paint their lurid pictures on the mind, but the dawn of reason's bright

day will soon appear over the tops of the hills of progress, and its bright sun shall illumine the pathway to a higher and nobler impulse, a happier way to reach the destiny of mankind, a path o'er which the banner of Freethought shall in glorious triumph wave.

The Free Speech League of New York has published a compilation of the writings of Hon. Theodore Schroeder, taken from different journals and magazines, under the collective title of "Due Process of Law," and while it is particularly addressed to legislators and members of the bench and bar, it can be read by the laity with considerable benefit. The text is designed, with considerable force, to expose the uncertainties that enshroud statutory enactments regarding constructive offenses. Behind it all appears the demonstrated tendency to give us a government of men instead of a government by law. It is a valuable acquisition to the advanced literature of the day, and the League is to be warmly congratulated upon the publication.

The Pan-Anglican Congress, recently closed in London, demonstrated what is meant by the despair and display of defeat. The parades of the daintily robed parsons, with banner flying, watched by hundreds on the streets, were to gratify the most fastidious tastes, but during the discussions it was shown that the church, as an institution, had separated itself from everything that is useful and progressive among mankind. The people have outgrown such notions. It is also a self-evident fact that while the people can get along very well without the church, the church must still depend upon the people.

Many of our contributors, especially the six who have written replies to M. Grier Kidder, may feel impatient at the delay in publishing their articles. Our purpose in making this an Ingersoll issue led us to devote the greater portion of its columns to matter concerning Ingersoll, and to all who have sent us contributed articles, we simply suggest that each will find publication just as soon as our congested copy will permit.

If a person reads the Blade constantly it is a sure shot that he will have little use for the orthodox religion or anything that it implies. However, a Louisville, Kentucky, critic, writes that he is a frequent reader of the Blade, and that the more he reads it the stronger and firmer does his faith in Jesus become. Our advice is that he should subscribe for it and become a regular and constant reader, in that it might insure him a seat near the throne in the new Jerusalem.

Why I Became An Atheist

Despite Strict Theological Instruction All
Gods, Ghosts and Miracles Finally
Rejected.

(By [Rev.] Marion W. Marley.)

My mother taught me of Jesus and his miracles. I believed Jesus was the Christ, or the son of god because it was taught he performed these miracles. I could make no explanation of the miracles through merely human power. Learned men tried to teach me they could prove the existence of god by science but when they attempted to do so I generally made them admit they could not quite prove it but they said others could.

The most puzzling thing for me to understand was the law of attraction. A great many things in chemistry and the formation of various rocks and animal life seemed to be contrary to the law of attraction. My theological instructors said an intelligent creator caused this violation of law in order to produce things as they now exist. The law of attraction always seemed unreasonable to me. Professors explained it by saying things that possessed negative electricity attracted things that possessed positive electricity. I would then ask why did positive electricity attract negative electricity. They said they didn't know. It seemed to me to say that things attracted or pulled each other together was unreasonable but that something must be pushing them together.

In the spring of 1902, it occurred to me that the action of ether is the cause of all the manifestations of attraction or magnetism. The vibrations of ether caused by the explosions and heat of the sun give us light and heat and cause the planets to move. Through the reflection of planets and the vibrations caused by other suns the planets in sight are caused to revolve around the sun what we see. These vibrations of ether having a different effect on land and water, the earth is caused to turn round as a mill wheel is driven by force of water. The force of these atoms of ether striking us causes us to be forced to the earth. An apple falls because it is forced to the earth by these atoms of ether as they are repelled from the sun and by the reflection of other planets. How often the earth would have been shattered if it had not been for its repulsive force against the heavenly bodies! but what of magnetism?

There is a difference in the size of the molecules of ether. We may call it coarse ether and fine ether. The pressure of coarse ether holds together iron, wood, minerals, metals, rocks, animal and vegetable materials by pressure just as water or air will hold together the valves of a pump when air is taken from the inside and the valves are on the outside. Fine ether is often what we call electricity and circulates various materials. Sometimes fine ether is pushed through materials, other times a vacuum is formed between atoms or molecules of matter and fine ether rushes in like water or air rushes into an apparent vacuum. This is why the philosophy of electricity is so difficult to understand. But I do not know of an experiment or effect in electricity or animal magnetism but can be explained by the law of repul-

sion, I see no necessity of the law of attraction or magnetism even in animal or vegetable bodies. Since I believed the law of repulsion to be the only law, I see no mysticism or apparent evidence of an intelligent creator in science, for it is more reasonable to believe that matter always existed than to believe that god created all things from nothing.

In 1903, I commenced to study the subject of miracles and after studying in this line for two years, I decided that any miracle that ever was performed can be performed today. The apparent miracles of raising the dead, curing the blind, the deaf, the palsy, the leper, the insane, making spirits and many other magical tricks can be performed merely by human power and intelligence. Now friends what else than atheism you expect me to believe? These evidences force me to this position like a fox that has been chased by the hounds over the snow around through the forest and brush and briars and over hedge fences until finally he takes his position in the corner of a rail fence to fight or to die for his rights, but immediately the hounds are all turned into foxes and they are able to whip every hound within ten miles of them. In the center of the swamp we hear the hounds saying science, science and farther east they say Mo-ham-ed, Mo-ham-ed, still farther east they say the-gods, the-gods, the-gods, nearer home Pope-Le-o, Pope-Le-o, near the corner of the fence they say, the-holy-holy-ghost and when they have the holy ghost with power to perform miracles they become foxes.

Now if any of you want to learn how to perform miracles just send to me for the Marleian Bible.

Bucklin, Kansas.

DAVE'S LETTER.

To His Dear Heavenly Father.
(Copyright applied for, 1908, by Franklin Heald)

My Deer heavenly father—Was your Jesus alive in heaven befor Mary Christ had him, in the stable? Did you have to kill him their, so she cud have him? How did you kill him? Do you keep him going to other planets all the time? How many times has he bin borned and hung already? Are their Marys that are virgins on every planet and Calfsheads for him to be born in? How many planets are there and how many murderers on each planet? How many murderers are in Heaven now? Cant I go to heaven unles I kill somebody or steel something and repent? Joe says you dont have to be a thef or murderer to get in, but if you are and then repent, they will pay 99 times as much attention to you; so if I conclude to go, I will kill somebody, becass I dont want to be a comon scrub if I do go, and hav nobody notis me? I dont hav to go if I dont want to, do I? Wood you rather I wood kill a baby or a woman, if I do conclude to go? I hate to be hung so bad that I aint quite sure yet which place I will go. If I find out that I am going to dye in time, I mite kill somebody or sum baby that has just bin baptised and then dye, and we cud go to heaven together. If dogs go to heaven, why cudent I kill a dog insted of a persion? I woodent want to go up their with a dog, tho, nor

with a thief if I cud help it. I wood rather go with Papa but it is not certain he will go there when he dyes. He aint sure he wants to and if Hell cools off sum moore we may both go there if their is anything to do to git something to eat. Is their any trees of life in the bad place or any water to drink, now? As ever,
DAVE.

MARS STILL UNDER DISCUSSION.

(Continued from Page 4.)

the earth, which in turn, means that it must be solid almost to its center, which again most certainly means a very great age which finally means that animal and vegetable life on its surface if such exist at all, will now be on the wane, and confined to the small areas that can be reached by a limited water supply.

I wish to assure friend Heald of my most profound respect for his great intellectual power and join him most heartily in the hope that Mt. Wilson observatory may furnish much new information in regard to our neighbor planet. It will be in its most favorable position in September of next year. Perhaps we shall learn something then that will show us how little we really know.

FURTHER CRITICISM OFFERED.

(By Joseph B. Thorn.)

In reply to Mr. Heald's article on July 12 I would like to state the following:

If Mars is nearly covered with water it would not present a red appearance. In Charles O. Hayes' article he tells us that the gravitation on Mars is about 2-5 as great as here, therefore if Mars is nearly covered with water it should have a dense atmosphere as it has sufficient heat to change water into vapor. If it has a dense atmosphere why is it that we can always see the canals, and the surface never changes?

If the lines on Mars are mountains, please tell me the cause of their regularity.

If Mars is a younger world then its own heat would be sufficient to convert water into steam.

I believe that either Mars is older than the earth or was here about the same time or possibly a little before, and being smaller cooled off quicker. Its slowness of motion on axis goes to prove that it was once covered with water, but the tides upon its surface caused by its two moons has helped to check its rotary motion (its days being about twice as long as ours).

As to the speed of the planets I say that they increase in speed, as they approach the sun. Neptune, where it is has all of the centrifugal force it ever had, but as it approaches the sun its terrestrial or solar attraction will be increased and will force it to move faster. Were Neptune moved twice as close to the sun as it is, the solar attraction would be four times as great, and the planet would move faster correspondingly. Look at the fast rotation of Jupiter's moons; if they had less speed they would fall to Jupiter. So they have either got to go as fast as they do or their clock is stopped and they fail.

Two Freethought Conventions

Canal Dover, Ohio, September 5---9

MATERIALIST ASSOCIATION Program

SATURDAY NIGHT, SEPTEMBER 5.—Round Table Conference in parlors of Central Hotel to outline convention work and discuss methods of propaganda.

SUNDAY, SEPTEMBER 6.

Buckeye Secular Union at Hardesty's Opera House.

MONDAY, SEPTEMBER 7.—Morning Session.

1. Election of chairman of convention.
2. Chairman's opening address.
3. Secretary's report of membership and finance.
4. Appointment of Committees.
5. Discussion of members present, and reading of letters from absent members upon methods for the promotion and welfare of the Association and its propaganda.

AFTERNOON SESSION

1. Reports of Committees.
2. General discussion on propaganda with such recommendations as may be deemed advisable.
3. Introduction of secretaries, writers, delegates, fraternal delegates from other organizations, for five minute talks on any subject.

EVENING SESSION.

1. Address—"Sunday Meetings"Eliza Mowry Bliven
2. AddressDr. T. J. Bowles
"The basis of our hopes is the law of progress."
3. AddressJohn R. Charlesworth
"Life, death and immortality, or Materialism v. Theology."

TUESDAY, SEPTEMBER 8.—Morning Session.

1. General discussion "Do we need any constitution in addition to our invitation and application blanks"? Shall we introduce the words "I believe into all future blanks," before the words, "There is no god or future life?"
2. Election of officers for ensuing term.
3. Final reports of Committees and action on propaganda work.

AFTERNOON SESSION

Woman's Meeting.—This is not only for materialist and agnostic women but for all women promoters of the various moral, educational, political and philanthropic movements. We want to bring these women together at Canal Dover and each explain their methods, objects and plans.

During this day examples will be given of the meetings proposed that should take the place of religious services in all churches.

EVENING SESSION.

1. Address—(Selected)Jesse White
2. AddressOtto Wettstein
"The Axe to the Root, or a God Impossible in Nature."
3. Address—"The Reign of King Humbug".....Dr. J. B. Willson
All members and women speakers for Wednesday's meetings should send their names to the Secretary.

MRS. ELIZA MOWRY BLIVEN,
Brooklyn, Connecticut, Box 76.

PROGRAM OF CONVENTION

Buckeye Secular Union Arranges for Splendid
Gathering at Canal Dover, O., Sept. 6.

MATERIALIST ASSOCIATION ON HAND.

The sixth annual session of the Buckeye Secular Union will be held in Hardesty's Opera House, Third Street, Canal Dover, Ohio, Sunday, September 6th, E. M. 308.

PROGRAM.

Morning Session.

- 9:00.—Address of Welcome.....Samuel Toomey
ResponseOtto Wettstein
10:00.—Report of the Secretary.....Miss Lou Lawrence
Report of the Treasurer.....Mr. J. Wilbur White
10:30.—Election of Officers for Ensuing Year.
11:00.—Short Speech, or Round Table Discussion, by Members.
12:00.—Adjourn for Luncheon.

Afternoon Session.

- 1:30.—Why I am a Freethinker.....Mr. A. C. Narragon
2:00.—Lesson from "Paine".....Mr. William McCarthy
2:15.—What Is Superstition.....W. S. English, Esq.
2:45.—What Is Education.....Mr. Jesse P. White
3:15.—The Basis of Our Hopes Is the Law of Progress
Dr. T. J. Bowles
4:30.—Trolley ride to Tuseora Park.

Evening Session.

- 7:30.—Idealism.....Mr. Walter C. Hardesty
7:50.—What Women Ought to do Instead of Church Work
Mrs. Eliza Mowry Bliven
8:30.—Secular Philosophy vs. Christian Faith.
Mr. John R. Charlesworth, Editor Blue Grass Blade

The following committees are herewith appointed:

- Organization—Eliza M. Bliven, Gus A. Parr, Benjamin Baldwin, Esq.
Resolutions—Dr. J. T. Bowles, Helen M. Lucas, A. C. Narragon.
Press—John R. Charlesworth, Lou Lawrence, E. M. Lowe, Wm. McCarthy, Chas. Betcher.
Finance—Samuel Toomey, Anna H. McGuire, Joseph E. Johnston.
Entertainment—Walter C. Hardesty, Belle M. Converse, Alfred M. Stowe.

NOTICE.

The Central Hotel will be headquarters, and a special rate of \$1.50 per day will be given to those attending the convention.

The Materialist Association will meet in Canal Dover on the 7th and 8th of September, and will be present at the meeting of the Buckeye Secular Union. The two events cover three days. The M. A. will also meet in the Hardesty Opera House. The program for this convention will be announced in a few days.

Everybody invited and free discussion, free press and free speech is our motto.

CO-OPERATION AND SOCIALISM.

that political parties are strongly influenced by the religious belief of its units. Unitarianism as a political force is dangerous, and it forms the antithesis of socialism. The Democratic party has become an impotent absurdity made up of two antagonistic elements—State socialists and political grafters. It is about to disintegrate as a national force. The main contending parties of the future will be Socialism and Republicanism.

Political parties are a mere reflection of religious parties. Republicanism reflects unitarianism, while Democracy reflects trinitarianism. Socialism reflects materialism.

The scientific Socialist sees that co-operation is the law of the universe. An ear of corn, a bale of cotton, a horse, or a man is but the manifestation of the co-operation of nature's forces—earth, air, water, and heat, operated upon by nature's laws—expansion, elimination and gravitation. One law follows the other in one eternal round of activity. The forces of nature acted upon by nature's laws become planets, plants and animals, these again co-operating produce higher forms. It is not necessary that things should be conscious of the fact of co-operation in order to co-operate; nature sees to that. As a natural consequence men co-operate with one another without knowing anything about it. A farmer expends his life, the life of his wife, and the life of his children supplying a market from which all draw sustenance. Other men, more cunning, expend their lives robbing it. The farmer works to produce a bale of cotton; he turns it over to the merchant. The merchant turns it over to the manufacturer and he converts it into clothing and hands it back to the merchant. The merchant distributes the clothing among those who engaged in its production, giving a share to each. This is accomplished by the operation of those natural laws I have heretofore enumerated. In this case we call them the laws of trade. Supply, which means expansion; demand, which means attraction, and competition, which means elimination. The average socialist knows no more about the laws of trade or the laws of nature than Mr. Kidder. But he recognizes the law of co-operation and that is more than Mr. Kidder does. While the farmer, merchant and manufacturer are co-operating one with the other on one hand, miners, merchants and manufacturers are co-operating on another to produce other things. Then all co-operate to stock the market with a supply for all. Each one draws his supply from the market.

In the meantime cunning rascals of all degrees devise schemes that enable them to draw from the market without adding anything to the stock, or without yielding anything like a true equivalent for what they draw. All those schemes may be classed as "special privileges."

Political law is at the bottom of them all, and they are found in connection with land tenure, taxation, currency and trade. A special privilege enables one to secure wealth from the market without rendering an equivalent, and in a vast multitude of cases without having to render anything at all.

The market is like a lake of water, only that instead of water we have wealth. Streams flow out and streams flow in,

while the supply in the market fluctuates to points above and points below a normal level.

The value of a thing, as a bale of cotton, is the sum of other things it will command in exchange. That sum is determined by the supply of things in the market. That is what we mean by the law of supply.

Demand waits on supply, or would in the absence of robbery. Demand presupposes a supply. Demand serves to accelerate supply, by yielding supply for supply, as in case of a farmer, or miner, yielding raw material for finished goods; or, where the manufacturer yields finished goods for raw material.

Competition serves to drive out surplus labor and capital where not needed and where otherwise they would go to waste. They are drawn to points where needed by demand and the result of their application to raw material is an increased supply.

The average Socialist fairly breaks his neck in dealing with competition. There are two kinds; one is natural, the other is artificial. My Socialist compatriot fails to distinguish toter from which, and this is what sets the teeth of men like Kidder on edge. Artificial competition is due to the operation of political law. We see it where one man owns a vacant lot he does not want to use, while two other men are bidding against one another in an effort to induce him to get off the earth. We see it again where men deprived of the power to employ themselves by land and town lot speculation, bid against each other for the right to work and live. Our land law coupled to our method of raising revenue, is responsible for this form of competition. The single tax will remedy that.

Ignorance of the facts of nature is the foundation of all our social and industrial troubles. Of course, the anti-Socialist cannot reasonably expect me to enumerate all the facts connected with the production and exchange of wealth. To those who desire to get next to all the facts, I would advise thusly: Consider man a force of nature as a planet, plant or animal. Keep god entirely out of your calculation. Take the three great natural laws, expansion, elimination and contraction, and notice how they bear upon all things. Give special attention to the laws of gravitation. It is sometimes called attraction. As a matter of fact gravitation and attraction are separate and distinct. The earth gravitates, the sun attracts. Attraction is the cause, gravitation the effect. Contraction and gravitation are once and the same law.

All forms of matter tend to form bodies by flowing together. This is as true of men as of other things. Men form communities with a constant pressure towards the center. Notice the value that attaches to the ground as the result of that pressure.

All the facts of astronomy can be determined by the facts relative to the foundation and development of a community. The natural laws and forces are practically the same in both cases.

Socialism is, or will be, conscious co-operation subject to nature's laws. The industrial units of the community co-operate unconsciously, while the Roosevelts, the Bryans, Rockefellers, Harrimans and Goulds also co-operate to plunder them. Of course, they first secure the consent of the "idiots," "fools" and "lunatics" and Kidders.

We believe, and not without reason, that when a majority of the people can be

brought to see the beauty of nature's arrangement and that everything is the result of co-operative effort, those who now reap a profit by blocking the way of supply at its source, and those who loot the market will be deprived of the power to produce pauperism and crime. We only need to demonstrate the facts of nature and expound her laws. A general diffusion of knowledge relating to the production of wealth, showing the natural laws that govern and work its distribution, is what we need.

Scientific Socialism.

In a co-operative Commonwealth all revenue for the State would be secured by reaping the value that attaches to the ground. All other forms of taxation would be abolished. That would dispose of the land question and stop all interference with supply and its source.

Currency would be confined to subsidiary coinage and bank checks issued by depositors. That would stop the looting of the market with bonds, stocks and legal tender currency. The State would be out of the money business. It might supply the subsidiary currency. All roads, especially railroads, would be built and maintained by the State, the same as dirt roads. Transportation might be free so far as the State is concerned. Rolling stock might be owned individually. The railroad is a dirt road, plus ties and rails. The State would grant no monopoly right.

The Socialism of Kidder is bureaucracy. Kidder is a unitarian in politics as well as in religion. He naturally believes in centralization. His ideal government is an autocracy. His every thought is colored by the narrowness of his mind. He divides the State into two parts—gods and mobs. He worships one and damns the other.

Republicanism embodies the principle of centralization. Socialism embodies the principle of diffusion. A true Republican believes in god. A true Socialist believes in nature. A Republican State will be to all intents and purposes a monarchy. It cannot be anything else. A Socialist State will be a co-operative Commonwealth, governed principally by the laws of nature.

**"What a Friend We Have in Jesus."
WHAT A FARCE WE HAVE IN JESUS.**

(By R. D. Faussett.)

What a farce we have in Jesus,
Absurd fables and hot air,
Who has answered when men carried
Everything to god in prayer?
Oh, what peace we often forfeit,
Oh, what needless pain we bear
When we waste our precious moments
Kneeling down to god in prayer.

We have trials and temptation,
There is trouble everywhere,
And our troubles all are doubled
By the dupes who kneel in prayer.
Who has found that friend "so faithful?"
How does he our sorrows share?
Self-reliance would relieve us
If we scorned to kneel in prayer.

Dupes are weak and heavy-laden,
"Cumbered with a load of care,"
And they cultivate that weakness
Kneeling down like apes in prayer;
Does thy friend despise, forsake thee?
Go unto thy friend in "prayer,"
In his arms thy friend will fold thee,
He alone can answer "prayer."

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Freethought Funerals

IN THE HOUR OF GREAT NEED.

Following is a list of the names and addresses of Liberal speakers who are prepared to conduct funeral services over the remains of deceased Freethinkers.

On account of probable delay it would be advisable to call them by telegram.

Josephine K. Henry, Versailles, Ky.

Dr. J. B. Wilson, 206 East Fourth Street, Cincinnati, Ohio.

Parker H. Sercombe, Editor Tomorrow, 139 East 56th Street, Chicago, Ill.

John R. Charlesworth, Lexington, Ky.

Marion W. Marley, Bucklin, Kan.

A. J. Clausen, St. Ansgar, Iowa.

John P. Thorndyke, 441 Central Street, Manchester, N. H.

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